# THE SHIELDE AND Revvarde of the Faithfull.

*Or a Meditation vpon* Geneſis 15. *Chap. Verſ.* 1.

Written
*By* PHILLIP *of* MORNAY
Lord of *Pleſſis-Marly*

And faithfully tranſlated according to the laſt French Copie.

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LONDON
Imprinted by *T. D.* for NATHANAELL NEVVBERY, and are to be ſold at the ſigne of the *Starre*, vnder *S. Peters* in Cornhill, and in *Pope-head Alley*. 1620.

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# TO THE RELI-GIOVS AND WOR-thie Knight Syr PEETER MANVVOODE, Grace, Mercy, and Peace, from Ieſus Chriſt.

RIGHT WORSIPFVLL,

THe Lord promiſed vnto *Abraham* to bee his ſhielde and his exceeding great reward; the ſame he promiſeth to euery true Iſraelite, the childe of Abraham: the Creator will bee the creatures ſhielde, the King his ſubiects target, the father a bucklerto his child,

God to man both a ſhielde and a rewarde, the infinite and immortal God the portion of a finite and mortall man, yea a crowne to duſt and aſhes: what better ſhield can we deſire? what greater rewarde can wee require? what greater honour, dignitie, or profite can wee demaund or obtayne? Hee is our *ſummum bonum*, our ſupreme good, the good God who is goodneſſe it ſelfe. The worthy ſubiect of our meditation, the cheifeſt obiect of our contemplation, capable to take away our feare, to ſatisfie our deſire.

For deſire we any thing? behold a reward, are we afraid of any thing? beholde a ſhielde, yea a more excellent ſhielde then that of *Achilles*, that contained in it the deſcription of heauen, earth, and ſea, for our ſhield is the Creator of the whole world a heauenlier ſhield, thē that braſen one of *Numa Pompilius*, ſeemed to be ſent downe from heauen, for the preſeruation of the city of Rome, for the God of heauen is our ſhielde to preſerue vs: a richer ſhield then thoſe of *Salomon*, that were of beaten golde, a more precious and

diuine ſhield, then *Perſeus* chriſtall ſhield, giuen him by *Pallas*, to preſerue him from that ſnaky headed *Meduſa*, (who turned menn into ſtones) by vertue of which ſhield he ouercame her; for by ꝧ vertue of this ſhield giuen vs by *Pallas*, that is wiſedome it ſelfe, yea himſelfe giuen to vs as a ſhield, wee haue the victorie ouer the Deuil that old ſerpent, that ſtriues to turne our fleſhy heartes into hearts of ſtone, a better and a bigger ſhield, then that of great *Goliah*, how great and good ſo euer it was, it coulde not couer him

him all ouer, nor preſerue him from death; whereas God who is our ſhield, both couers vs, and preſerues vs. This our ſhield cannot bee peirced, wil not betray vs as that of *Braſidas* did, it can not be taken away from vs by the Deuill, as thoſe golden ſhieldes of *Salomon* were by *Shiskak* King of *Egypt*. And therefore a ſhield worthy to be made much of, for if *Aiax* and *Vliſſes* ſtriued ſo much for ỹ ſhield of *Achilles* if *Epaminondas* being wounded to death, asked if his ſhield were whole, and reioyced therat, yea kiſſed it, how

much more muſt wee ſtriue to get this ſhield, and hauing gotten it, to eſteeme it, to reioyce at it, neuer to caſt it away, rather to caſt away our weapõs then this ſhield. It was more diſhonorable in a Romane ſouldier to fling away his ſhielde, then his ſword, his dart or ſpeare, for the which fault hee was diſgraced, degraded, and puniſhed; how much more diſhonourable, nay dangerous will it be for vs to caſt away our ſhield, by the which we are couered, which the darts of Sathan can not peirce, without the which we muſt

needes

needes periſh; nay caſt away our ſhield, and God can not be our reward; and therefore let vs take vp this ſhield, embrace it and keepe it, and as ſpiritual and Chriſtian ſouldiers armed from top to toe with the whole armour of God, hauing on the breaſt plate of righteouſneſſe, the ſword of the Spirit, the helmet of ſaluation, the ſhield of faith, fight vnder the banner of Chriſt Ieſus our captaine, againſt the Deuill, the world, and the fleſh; we ſhall be able to ſtand againſt the wiles of the Deuill, and to quench all the fiery darts of

the wicked, and ſo hauing fought a good fight, hauing finiſhed our courſe, hauing kept our faith, there is laid vp for vs a crown of righteouſnes, a crowne of glory, a crowne of life, not one of Lawrel, of braſſe, of ſiluer, or of gold, giuen to Roman Conquerors, but a glorious an immortall and eternall crowne, which God the iuſt iudge ſhall giue vs at the latter day yea God himſelfe ſhal be our crowne, our glory, and our life; yea ſhall bee all in all in vs.

This is the Summe of that diuine meditation, which

that

that learned diuine and religious gentleman *du Plessis* penned in the French tong, which I haue translated into English, and am bold to present it to your Worships consideration. Of all things that moued me to offer this small treatise to your Worship: the first is, your great cõtinual & cõmmued affection & fauour towardes our French Church of this citie of Canterbury, the second, your particular affection & vnde serued loue towardes me; the last though not the least, your calling, as being not only a Souldier, a Captaine

taine, and a Knight in regard of this world, but alſo a Chriſtian ſouldier and a ſpirituall Knight, fighting vnder Chriſts colours, againſt your ſpirituall enemies, hauing GOD both for your ſhielde and your exceeding great rewarde, ſo that you may ſay with *Dauid* ỹ Lord is my ſhield and my portion Imbrace therefore the diuine meditation of the Authour, accept the good will and affection of the tranſlatour; make much of this ſhield, it will couer you, it it will defende you from all harmes; eſteeme much this

reward

reward,& you ſhal enioy all good yea God himſelfe. I beſeech that God, who is the ſhield and the reward of the faithfull, to be both a ſhield to preſerue you from all euill, and your rewarde both of grace here on earth, and of glory in the life to come.

.˙.

*Canterbury* the 10. of May, 1620.

Your Worſhips to *command in the Lord*,

IOHN BVLTEEL

# THE SHIELD and Reward of the Faithful.

GEN. 15. 1.

*Feare not Abraham, I am thy ſhield, and thy exceeding great reward.*

BRAHAM the Father of the faithfull, left at the voyce of God his country, and his parentage, the ſuperſtition of his Fathers, to follow the ſeruice of the true God. And therewithall receiued a promiſe, that within ſome ages, his poſteritie ſhould inherit the land of

of Canaan, where hee liued as a ſtranger. There was notwithſtandinge a ſmall proportion betweene the commaundement and the promiſe, if he had not lookt further; and the more admirable was his faith in obeying, in that the commaundement of leauing all was directed to his perſon, the promiſe of poſſeſſing to his poſteritie, a great way off; The commandement ſubiect to ſudden execution, the effect of the promiſe deferde, not to ſome dayes but to many ages; And againe of a promiſe made to a poſteritie, that paſſeth all degrees, litle ſenſible when one ſeeth it not, How much leſſe to be conſidered

ſidered when the great grand-children cannot attaine vnto, nay not their great grand children. Notwithſtanding he is ſnatcht away from his deareſt and neereſt friends, tranſplanted from his countrie and ſoyle, in a ſtrange ayre, a more ſtrange people; who doubts here but that the fleſh in ſo an aduantageous ſubiect did argue againſt the ſpirit, reaſon againſt faith, Sathan aſſiſted with them both, againſt Gods ſeruant toſſed and much moued in himſelfe? For what could the land of *Canaan* ſteade him foure hundred yeares after? Much leſſe then *Eſaus* red pottage when he was an hungry? and in follow-

ing

ing this purpoſe, how many miſchiefes was hee to encounter and incurre what goods was he to looſe, rediculous to the fleſh contrary to reaſon, little credible to his ſoule. On the other ſide taking an other courſe, the beaten way of the world, the courſe taken by his friends, what goods might he haue gotten? what euill might hee haue eſchewed? who found to fauour his part the diſcourſe of reaſon? the deſire of the fleſh and mans will? ayming at the ſame intention the ſame contention, by the inſtinct of Sathan, who can ſpie out his time, take his occaſions, and what better, then when the faithfull is bandied in himſelfe?

himſelfe? God therefore in this his perplexitie appeares to him in viſion, breakes all their arguments, all his diſcourſes; *Feare not Abraham*, ſaith he, *I am thy ſhield, and thy exceeding great reward.* If thou feareſt in following my vocation thy calling to haue euils, I am to couer thee I haue wherewith to put thee vnder ſhade to ſhelter thee; If thou feareſt that thou ſhalt haue no goods, I am goodneſſe it ſelfe; and this goodneſſe how great ſoeuer it is, is ſo good, it will guſh, and diſpearſe it ſelfe vpon thee. Few words, but which comprehends all, yea a bottomleſſe depth *Feare not* for it is feare it ſelfe that aſſures thee;

the feare of *Isaac*: and of *Iacob* that only which men must feare; Is thy spirit tempted and attempted by apprehension, by a feeling of euils? Behold here is a shield for thee; Is it assaulted with concupiscence, or with the losse of that wee call goods? Behold here is a reward. The eternall and immortall God to a mortall man, a worme, both a reward and a shield: Hauing so great a reward, what canst thou desire more? Or being vnder so sure a shield, what canst thou feare? And that which is sayd to *Abraham*, is sayd to his seede, to the Church in generall, the lawfull race of *Abraham*: in particular to

euery

euery Israelite, to all the faithfull: for seest thou O *Israel* the *Egyptians*, behind thee, the mountaines at thy sides, the sea before thine eyes? [a] *Feare ye not, stand still and see the Saluation of the Lord, which hee will shew to you to day.* Moreouer doest thou see the thunderings and the lightenings, and the mountaine smoking, [b] *Feare not, for God is come to proue you, and that his feare may be before your faces, that yee sinne not.* Wert thou but a worme before thine enemies, contemptible and disdained by them, abiect and base to thy selfe; [c] *Feare not Israel, my seruant, for I am with thee; Feare not thou worme Iacob, I will helpe thee, sayth the Lord*

[a] Exod. 14. 13.

[b] Exod. 20. 20.

[c] Isaiah. 41. 8. 10. 13. 19

Lord and thy Redeemer, the holy one of Israel. [d] Feare not little flocke, for it is your Fathers good pleasure, to giue you the kingdome. Yea though thou wert alone, these words belong to euery one let euery one take it as sayd vnto himselfe. For *Dauid* saith for all the faithfull, yea in the name of euery one. [e] *I will not bee afraid of ten thousand of people that doe set themselues against mee round about.* [f] *I will not feare what flesh can doe vnto mo.* [g] *No though the earth be remoued, and though the mountaines be carried into the midst of the sea, though the waters thereof roare, & be troubled, though the mountaines shake with the dwelling thereof,* yea [h] though

[d] Luke. 12. 32.
[e] Psal. 3. 6.
[f] Psal. 56.
[g] Psal. 46. 2. 3. 4.
[h] Psal. 23. 9.

*I walke through the valley of the ſhadowe of death, I will feare no euill.* And the reaſon of this ſtrong confidence is not leſſe ſtrong, *I am thy ſhield*; of thee *Abraham* and of all thine, the ſhield of Iſraiel, and of the Church. For *Moſes* ſayth, [i] *Happy art thou O Iſrael! Who is like vnto thee O people! ſaued by the Lord, the ſhield of thy helpe, and who is the ſword of thy excellencie!* Happy therefore is euery faithfull man that can confidently ſay with *Dauid*, [k] *Hee is my ſhield, and the horne of my ſaluation.* [l] *He bleſſeth the righteous, with fauour doth hee compaſſe him as with a ſhield.* [m] *Hee is a buckler to all them that truſt in him.*

[i] Deuter. 33. 29.

[k] 2. Sam 22. 3.

[l] Pſal. 5. 12.

[m] 2. Sam. 22. 31.

Againe,

Againe, *I am thy exceeding great reward*, the reward consequently of thy seede, and of the Church; and not a reward only, but also an
[n] *Gen.* 17.7. inheritance, for behold, [n] *I will establish my couenant betweene thee and mee, and thy seede after thee, for an euerlasting Couenant, to be a God vnto thee and to thy seede after thee.* I will be thy God and thou shalt be my people; Thou mine inheritance, and I thine. Thou my purchase, I thy reward, I thy partage, and *Dauid* applying to himselfe, for vs this
[o] *Psal.* 16. 5.6. promise saith. [o] *The Lord is the portion of mine inheritance, the lines are fallen vnto mee in pleasant places; Yea I haue a goodly heritage*; Certes because

cauſe the wiſe man ſaith,
p *The bleſſing of the Lord is in the reward of the Godly, that feareth God*; the rather ſaith the Apoſtle, becauſe
q *Godlineſſe is profitable vnto al things, hauing promiſe of the life that now is, and of that which is to come.* Notwithſtanding this exceeding abundant reward, ſuper abounding infinitly our ſure demerits, our pretended merits, becauſe there is no communion of vnrighteouſneſſe with righteouſneſſe, no proportion of man to God, of nothing to all, nor therfore of humane merit to this reward, of our default our extreame dryneſſe to this infinit ſufficiency and fullneſſe, to this

p Eccleſiaſt. 11.22.

q 1. Tim. 4. 8

eternall well-ſprings.

Now therefore *feare not Abraham*, ſaith he, feare not Iſrael, nor any Iſraelite; for the wiſe man ſaith, [r] *He that feareth God, ſhall come forth of them all*; [s] *Hee that feareth God, will not feare at all nor be afraide, for hee is his hope.* Now hope is the counter-poiſon and remedy of feare, a remedy ſtronger then the euill; An infinite remedy againſt a limited euill, an aſſurance in the creator, againſt the apprehenſion of creatures. A confidence in him that hath made all the creatures, and that ſoly alone hath made them all, and that of nothing; and therefore a confidence in him that is all, and of him that

[r] *Eccles. 7. 18.*

[s] *Eccleſiaſt. 34. 14.*

that is all, against that which is nothing. Let all the elements therefore make a hurrie together, all the meteors arme themselues together against vs, against the Church; let vs say with *Dauid*, [t] *Though the waters thereof roare, and be troubled, though the mountaines shake with the swelling thereof; there is a riuer, the streames whereof shall make glad the city of God.* The infirmitie and basenes of the Church, contemptible to the eyes of vaine men; a smal brooke in comparison of these impetuous torrents, the current of the Ocean, shall not cease to subsist, nor omitt to streame and runne on. The faithfull shall streng-

[t] *Psal.* 46. 3. 4.

then and harden himſelfe a gainſt their ſtirrings, or rather trembling for the wiſe man ſaith,[u] *God is his mightie protection and ſtrong ſtay, a defence from heat, & a couer from the ſun at noone, a preſernation from ſtumbling, and a helpe from falling.* Yea the Lord himſelfe ſaith, [x] *When thou paſſeſt through the waters I will be with thee; and through the riuers, they ſhall not ouerthrow thee; when thou walkeſt through the fire, thou ſhalt not be burnt; For I am thy Sauiour.* His prouidence in a word is vnto him both a counſell and a rampier, againſt all accidents, againſt all caſes and haps; becauſe there are no chances in reſpect of God. Let the tirants of

[u] *Eccleſiaſt. 34.16.*

[x] *Iſa.43.2.*

of the world inſence themſelues and rage, the people murmur, mutin, & thunder; the Ilãds & the ends of the world conſpire againſt the Church; the Lord will ſpeak to the ſoules of his ſeruant, [y] *Feare not, neither be faint hearted, for the fierce anger of Rezin with Syria, and of the ſonne of Remaliah.* It ſhall not come to paſſe, *the Lord ſhall gather the hearts of the Kinges and Captaines of nations,* when and as he liſteth. *All the* [z] *choler and anger of man is to him, but as much ſubiect and matter of glory and fame.* The nations conſpire, [a] *Let them take counſell together and it ſhall come to naught.* Let them combinde and band themſelues

[y] *Iſa.* 7. 4.

[z] *Pſal.* 78.

[a] *Iſa.* 8. 12.

together, and they ſhall bee cruſht and bruiſed; onely let vs ſacrifice vnto the Lord of Hoaſts, let vs ſerue him, and let him be our feare; and not the fury of
[b] *Iſa.* 51.12. theſe mortal men,[b] of theſe men of graſſe, (as the Prophet ſpeaketh) that cannot ſubſiſt againſt him, that hath ſtretched forth the heauens and laid the foundations of the earth; whoſe hand wee haue ſo often felt to our comfort, and his arme for our deliuerance. For ſaith
[c] *Cha.* 13. the Lord[c] *Where is the fury of the oppreſſour?* And haſt thou not ſeene the endes of the world to tremble, my people not withſtanding haue gone their way in peace! and haſt thou not

ſeene

ſeene them fall before my face, before my ſword as duſt, before my bow as ſtubble? Yea let the powers of the aire, the principalities of the world, the rulers of the darkeneſſe of the world the ſpirituall wickedneſſe in high places. [d] *With whom the faithfull are to wraſtle every day*, (ſaith the Apoſtle) let them come, ſhall wee yeeld our ſelues? ſhall wee faint and leeſe courage? but rather we will ſay, the Lord is with vs, what neede wee feare? [e] *He is faithfull, who will not ſuffer vs to be tempted aboue that we are able.* He will ſtrengthen vs againſt the deuill; he hath [f] created all things that are in heauen and on earth, viſible and in-

[d] *Epheſ.* 6.

[e] 1 *Cor.* 10. 13.

[f] *Coloſ.* 1.

visible, whether they bee thrones, or dominions, or principalities or powers, all things were created by him and for him, let vs bouldly say, and therefore for vs, and therfore for his Church Let vs therefore oppose the thrones and celestiall dominions against the powers of the ayre; the armies of Angels against the legions of Sathan, against their malicious practises; the holy conduct of the Angels whom God causeth to campe about his children, to assist them in their way in all their paces, yea the most slippereſt, that they stumble not against the gates of hell, against the deuils that can nothing against

gainſt the faith of Chriſt, a-gainſt his members, that haue no power vpon *Iobs* Cattle, vpon the hogges; though they roare neuer ſo much, but as much as God vnbridleth them. But let vs ſay ouer and aboue, and that without exceſſe; Theſe deuils themſelues cannot be but for vs, in as much as they are for God; their malice turnes to his ſeruice, is at Gods pay and wages, and therefore at ours. For if Sathan afflict *Iob* in his family, in his perſon, the Lord knowes how farre and how long, and limits him; the righteouſneſſe and patience of his ſeruant ſhines and appeares the more, and his condition is the better for

it at the laſt. If the Deuill puts in the heart of *Iudas*, to ſell the bloude of the righteous, to betray and deliuer the ſonne of God into the hands of the Iewes; let vs adore God, baniſh all feare; He is ſould but far, far from their intention, for the ranſom of our ſoules, he is deliuered for the remiſſion of our ſinnes; of thoſe ſinnes that cauſe the quarrell betweene God and vs; of thoſe ſinnes where with Sathan alone did preuaile, did braue it out againſt vs, and therefore to his confuſion; to his ruine, and that of his kingdome, on the otherſide for the ſaluation of the world, & of men. Dare we ſay that this feare doth

aſſure

assure vs euen against God, against his iustice, against his anger? certes we may, seing that in this feare, of children of wrath we are made the children of his mercies; seeing we may say vnto him with *Dauid*, reserue O Lord the greatnes of thy power, to try the strēgth vpon the children of death; we are contented with thy clemency, because there is no condemnation to the true seede of *Abraham*, [z] *To them* (saith the Apostle) *which are in Christ Iesus*. For in this *Isaac*, in this alone is the true seede. On the other side make what couenant thou wilt, with all that which makes it selfe to be feared in the world; with-

[z] *Rom.* 8. 1.

out

out this feare thou wilt feare all things: not the elements in their fury only, but euen the leaues, yea the duſt; not the armes offenſiue, the armour and armies alone, but how great ſoeuer thou beeſt, the flies and Caterpillers; not onely the principalities of the ayre, or the powers, but alſo their corruption, but their infection, yea their very breath; yea that which is the leaſt perfect, which hath the leſt power in the world; For ſaith the Lord, [h] *Though thou hadſt made a couenant with death and wert at agreement with hell; yet your couenant with death ſhall be diſannulled, and your agreement with death ſhall not ſtand; when the ouer-*

h *Iſa.* 28. 15 18.

*flowing*

*flowinge ſcourge ſhall paſſe through, then yee ſhall be troden downe by it.* And they that haue caſt their eyes towards *Ethiopia*, that haue [i] gloried and vanted of the helpe of *Egypt* ſhalbe afraid and aſhamed thereof; contrariwiſe, happy is hee that feares the Lord, and beleeues in him; For the wicked tremble where there is no cauſe of flight or feare, [k] *But in the feare of the Lord is ſtrong confidence, and his children ſhall haue a place of refuge.* A Sanctuary for *Abraham*, when *Sara* his wife, his fleſh, and bones, is at the diſcretion of the Philiſtin, according to the iudgement of the fleſh; there ſaith the Scriptures [l] *Sure the feare of*

[i] *Iſa.* 20. 5.

[k] *Prou.* 19. 26.

[l] *Gen.* 20.

God

*God is not in this place*: Notwithſtanding God cauſed himſelfe to be feared there, for his ſeruant that feared him: A ſhelter for *Iacob* in this feare, againſt the fury of *Eſau*: God ſendes before him an army of Angels, changeth ouer and beſides and turnes that cruell heart to fauour him: So far forth that *Saul* is afraid of *Dauid*, that great king of a ſheepheard: becauſe ſaith *Samuel* the Lord was with him. *Eliſha* on the other ſide beſieged in *Dothan* by the king of the *Aſſirians*, in ſtead of fearing them takes it away from others, and giues them courage.[m] *Feare not*, (ſayth he to his ſeruant) *for they that be with vs, are more then they*

m 2 *King.* 6. 16.

*they that be with them.* An army that he ſhewes him, (God opening his ſeruants eyes at his requeſt) a mountaine full of horſes, and chariots of fire round about *Eliſha* for his ſuccour, inuiſible before to his faith, much more to his eyes; and how often is our helpe at the dore which we ſee not, from how many dangers doth God deliuer vs which we feele not.

What then? is it in the power of man, of fleſh and bloud, not to feare the creatures? and ſo powerfull? ſo many perils whereunto hee is ſubiect euery moment? Nay, God forbid! yea it is as little in his power as to feare God himſelfe: to

feare

feare God, and not to feare the creatures, ſpring from one fountaine, and that fountaine is God himſelfe; faith the gift of God, that prints in vs his feare, ought alſo to wipe out of vs all other feare; and therefore he that bids vs, *feare not*, adds ſometimes, *but beleeue*, yea which is more, hee that bids vs beleeue and feare not, in commaunding it, workes it in vs by his word this powerfull word to create in vs theſe qualities, which we haue not; no leſſe powerfull then in ſaying, *Let their be light, let the waters bring forth.* This word bringes forth, cauſeth them to bring forth thoſe things that were not; and there-

fore

fore is it ſayd, *I will command my bleſſing vpon you*; becauſe that his ſayings is a doing, his word an act, his bleſſing a good deed, a certaine effect of his good will towards his children. On the other ſide, I will dread before you, to make your way plaine. I will put into the hearts of your enemies to forgoe you their place; they ſhall beate you another time in one quarter and you ſhall flie away ſeauen wayes, namely according as you ſhall feare mee, or not feare me. Becauſe it is God alone, that can giue or take away this feare, in his bleſſings or curſes, as to create all other things. But yet

we

wee muſt be well aſſured, that hee that gaue theſe qualities vnto *Abraham*, and to our fathers according to the ability and capacitie of their infirmity, in commanding & recomending them vnto them by mouth, giues them to vs at this time, aſking them of him with hart, in the name of his welbeloued (as the Apoſtle ſaith)

[n] *Iam.* 1. 6. [n] *Aſke in faith, nothinge wauering*, Our Lord himſelfe ſaith, [o] *Aſke my father in my name; Aſke and it ſhall be giuen you. For in this feare, there is confidence*, ſaith the wiſe man. Confidence that proceeds from faith; faith that aſſures vs of Gods loue towards vs, breeds in our hearts a loue towards God.

[o] *Ioh.* 14 & 15. & 16.

God. Two loues ſpringing from one fountaine, the firſt takes from vs or diminiſheth in vs the feare of creatures, P *For if God be for vs, who can be againſt vs?* The ſecond, a reflection of the firſt, which giues vs his feare the feare of a Sonne towards his father, no more of a ſlaue towards his maſter, nor of an offender towards his iudge. A feare to offend his gentleneſſe, not to prouoke his anger.

P Rom. 8. 31

Now it is this faith alſo, which alone is capable in *Abraham*, in all the faithfull, to take this ſhield that God preſets, to take it I ſay, not by the merit of workes which it brings forth, what are they? Nor for the dignitie

tie that is in her; for what is infirmitie? but in the apprehenſion of his mercie, in his gratious promiſes. *For I am thy ſhield*, ſayth the Lord vnto *Abraham*, the Lord an infinite eſſence, a holineſſe not to be approched by ſinners, a conſuming fire that deuours them where is then the hand that ſupports it, yea that takes it, that can beare it but by him, take it but by himſelfe. Surely wee haue no other hand to lend, then that of faith and hee himſelfe giues it vs. And againe this faith hath no holde but by his promiſe, this ſhield cannot bee handled, nor welded but by faith in God, grounded on his promiſes.

miſes. Otherwiſe who would be ſo raſh that durſt preſume to arme himſelfe with his power, or couer himſelfe with his goodnes, to ſtand and ſhelter himſelfe therewith and vſe it as a buckler againſt the creatures, againſt the creator but by himſelfe; and therefore it is ſayd that by faith *Abraham* left his countrey, obeyed to the voice of God euen ſo farre as to offer his onely ſonne; Who [r] againſt hope beeleeued in hope, kept and looked for an iſſue and poſteritie from barrenneſſe, afterwards [f] of a child whom hee led to death, and in fine, millions of his onely ſonne; refelling and beating

[r] *Rom.* 4.

[f] *Heb.* 11.

ting backe all temptations with his ſhield. But it was alſo expreſly ſayd that it was grounded on the promiſes. Behould then how *Abraham*, euery true Iſraelite, hath the Lord for his ſhield, takes hold of him by faith, keepes him by his promiſe; What neede he then feare? what? that this ſhield is not bigge enough to couer him? ſtrong enough to defend him? Why, hee couers the whole world with his ſhadowe, hee couers particularly his Church vnder his winge. It is not ſuch a [t] narrow couering, wherewith the Prophet threateneth vs; When wee pretend to couer ourſelues againſt him without him, againſt the

[t] *Iſa.28.20.*

Creator

Creator by a pretended agreement with the creatures, with death, the graue, and hell. Contrariwise ſaith *Dauid*, it is a ſhield of ſaluation, yea ſaluation it ſelfe; hee that retires himſelfe thereto [u] *Shall abide vnder the ſhadow of the Almighty*; is couered with his feathers; his truth, the faithfulneſſe of his promiſes ſerues him in ſteade of a Target, though a cloud of arrowes ſhould fall vpon him, it cannot hurt him, *no plague* (ſaith he) *ſhall come nigh thy dwelling* much leſſe nigh his perſon. Doth the world beate vs with loſſes and calamities? [x] *Thou ſhalt not bee afraide of deſtruction when it commeth, at deſtruction and famine*

[u] *Pſal.* 91.

[x] *Iob.* 5. 21 22.

*famine thou ſhalt laugh.* Will he pierce vs with the diſſauours of calumnities? *Thou ſhalt be hid from the ſcourge of the tongue*, how piercing, how venemous ſoeuer it be. Doth hee threaten vs with death? doth he offer it vnto our view? [y] *A thouſand ſhall fall at thy ſide, and tenne thouſand at thy right hand.* For all that it ſhal not come nigh thee, hee cannot haſten it a minute, yea euen then when he throwes his dart at our hearts, when he thinkes he hath found the default and weakeſt part of this ſhield in our infirmitie. But rather it ſhalbe our life, and truely life. It is then properly that we ſhall braue it. [z] *O death where is thy ſting? Where*

[y] Pſal. 91. 7.

[z] 1 Cor. 15.

*Where is thy victory?* [a] *For I know* (ſaith *Iob*) *that in this my fleſh* (which thou thinkeſt thou haſt killed) *ſhall I ſee God;* [b] *I know* (ſayth the Apoſtle) *that that which is ſowne in diſhonour and weakeneſſe, ſhalbe raiſed in glory and power.* So then doth the faithfull ſuffer? Is the Church aſſaulted in her bodie, in her members? Let vs beware of all things, that we fling not away our ſhield. Let vs rather forgoe our weapons. If Chriſt had not beene buried, layd in the graue, couered with a ſtone; thou hadſt not beleeued hee could haue raiſed himſelfe to life, how much leſſe thee? If alſo the Church were not perſecuted, thou in the

[a] *Iob.19.26*

[b] *1 Cor. 15. 43.*

Church; thou couldſt not know what this ſhield is worth, how much it ſteades thee. Thou couldſt not diſcerne thine infirmity from his power. Thou wouldſt impute to the hardneſſe of thy ſkin that which thou ſhouldſt attribute to her temper; to thy nature that, that comes from his grace, to humane prudence that which proceeds from his prouidence; and therefore it behoues thee to bee often tempted, to be toucht to the quicke. And therefore the Prophet did reioyce; that he had beene chaſtiſed, that he might thereby remember God, and know himſelfe. And at leaſt haue we this ſure comfort in our afflictions

flictions and our wounds, from whence ſoeuer they come, they aime directly at this ſhield, they fall vpon this ſhield, vpon the Lord, yea vpon his owne fleſh. If we are vniuſtly perſecuted by the malice or ignorance of men, [c] *Saul why perſecutest thou mee?* ſayth Chriſt, he feels throughly our paines, he accepts our wounds, hee will repell them, he will auenge them, no leſſe then if they were his owne. And therefore haue wee ſeene ſo many darts blunted, ſo many weapons become dull, ſo many armies to retire; the ſharpeſt points of weapons to turne & retort vpon the face of the enemies, the very

[c] *Act. 9.*

fineſt, the very ſharpeſt, the moſt finely temperd, to their owne damage. If wee are iuſtly to be chaſtiſd for our ſinnes, hee beares the puniſhment, hee caries the wounds. The eternall ſonne of God one with him, [d] *Surely hath borne our grieſes* (ſaith the Prophet) *and carried our ſorrowes; hee was wounded for our tranſgreſſions, he was bruſed for our iniquities, for the tranſgreſſion of my people was he ſtricken ſaith the Lord.* And from thence let vs hearten and harden our ſelues alſo againſt death, againſt Sathan, againſt hell: For what can we deſire and require more in a ſhield, to haue all his qualities, then to make our wounds hers,

[d] *Iſa. 53.*

then

then to redeem vs, to except vs from euil, and to reuenge them, to repell them more liuelily, to make ours hers? why then doth the flesh arme her principalities against vs? [e] *Doth she lay hold without compassion on bow and speare, against the daughter of Sion?* Wee will say, the Lord is our shield; that shield before the which the Philistians fall, the walls of *Iericho*, yea the very earth trembleth, *Then* (sayth *Debora*) [f] *When there was nere a shield or speare seene among fortie thousand in Israel*; Hee hath not omitted to saue his people. The shielde of the mighty (sayth *Dauid*) is driuen backe, so calleth hee *Saul*, but the shield of the

[e] *Ierem.6.1*

[f] *Iudg.5.8.*

righteous will neuer faile;
On the otherside. [8] *The shields of the earth belong vnto God*, hee rules ouer all the shields of the earth; that is to say, all the armour and armies of the world (will they nill they) are at his payment and intertainement, and are sworne to him. Thence commeth it to passe, that we haue so often seene, the Church deliuered and released from the armies of the *Syrians*, by the armies of *Egypt*; from the *Assyrians* by them of *Persia*; from the *Persians* by the armies of the *Grecians*; those bended with all their powers to his ruine; these notwithstanding hauing not the least thought, that tended to his deliuerance;

[8] *Psal.* 47. 10.

deliuerance; the Church alſo often raiſed from whence and by whom one thought ſhe ſhould bee oppreſſed; then triumphing when one thought they ſhould haue led him in triumph; and the Lord of Hoaſts, (ſayth the Prophet) did that; the Lord (ſayth *Dauid*) vnto whom belong al the ſhields of the earth, on whom depend all the Monarchies: whence it commeth to paſſe, that vnder this ſhield the Church hath paſſed ouer all the ages and ſeaſons and ſhall without doubt ſhut vp the laſt age; although that all the Monarchies, one after another in the emulation and deſpight one of the other, haue trod her

vnder foote. They one the otherſide, all of them diſcomfited the one by the other, without leauing any trace or marke after them but what was for the glorie of God. Of God (ſayth *Moſes*) that carieth his Iſrael vnder his wing, as the Eagle her young ones; of God on the otherſide, who in fauour of his Iſrael, and hy his iuſt iudgement, withdraweth his protection from other people. The powers of the ayre doe they reuy at hir on the earth, & doe they thinke they can doe more againſt her? Haue they cauſed our fleſh to reuolte againſt our ſpirit, to make vs ſin, drawne in our conſciences to conuict vs,

kindled

kindled as they ſuppoſe, Gods wrath to confound vs; ranked in a word, all our ſinnes in battaillion before our eyes, to make vs tremble, to terifie vs, to make vs deſpaire of his mercy, to giue vs ouer to Sathan as a pray; Let vs here take hold, and the more firmely on the ſhield of faith, on this ſhield (ſaith *Paul*)[h] Where- [h] *Epeſeſ. 6.*
with we ouercome in combate the principalities, the powers, the ſpirituall wickednes in high places; wherby we may quench the fiery darts of the wicked. Tell him, I haue beene indeede [i] an idolater, a blaſphemer, a [i] *1 Tim 1.1*
perſecuter, an oppreſſour and much more! but I obtained mercy, and the grace

of our Lord was exceeding abundant towards mee in Christ Iesus; and this Christ the son of God hath changed my sinnes, hath beene made sinne for mee, and I haue put on Christ, & I liue in Christ, and Christ in me. If then thou canst nothing against Christ, against my head, neither canst thou against me. These sinnes of mine how enormous soeuer they be, concerne mee no more, neither then the punishment. As little shall thy darts beare against mee or hurt mee, furnished with Christ, armed with Christ; no nor against Christ neither. Christ that strong man who hath long agoe bound thee, cast thee into the bottomlesse

tomleſſe pit; Chriſt the promiſed ſeede to his Church, and vnto all the faithfull, who hath heretofore bruiſed thy head; And thou canſt not with all thy rage doe more without danger then pricke our heele. Finally, doth the almightie hee preſent himſelfe in his iuſtice, in his anger? A conſuming fire; let not the Chriſtian feare, though hee were of ſtraw; Lord will hee ſay permitt that duſt and aſhes ſpeake to thee? Thou art exceeding iuſt, the moſt iuſt; So that the ſinner cannot ſubſiſt in thy iuſtice. But good God, haſt thou not armed vs with the righteouſneſſe of thy Sonne? and hath hee not beene

beene made ſinne for vs? and hath hee not beene made vnto vs righteouſneſſe and ſanctification? Thou ſitteſt indeede in iudgement; and thy iudgement is a conſuming [k] fire, is like a refiners fire; the ſtraw or the ſtubble ſhall they not bee parcht and burnt on a ſudden? But O God! are not wee founded and grounded vpon thy Sonne Ieſus Chriſt, towe and ſtubble that wee are? [l] And ſhall wee not then be preſerued from this fire? And againſt the fire of thine ire and wrath, are not wee bedewed and ſprinckled with the water of thy mercies? bathed in the bloud of of thy Lambe? in this liuing ſpring

[k] *Malac.* 3. 2

[l] *1 Cor.* 3.

ſpring ſpringing to life e-
ternall? Certes thou art
great, O Lord, thy iuſtice
infinite; But thy Sonne,
ſayth he not, *I and my father*
*are one*; and then is hee not
equall to thee, infinit to an
infinite, his obedience to
thy iuſtice? Therfore march
wee O God by thy mercie,
vnder the obedience of
thy Sonne; vnder this ob-
dience we will not decline
from thy iudgement, wee
will no more cry out away
with thy iuſtice; but rather,
and that aloud, let thy iudg-
ment come, thy iuſtice ar-
riue; thy iudgement, [m] *For*
*there is no condemnation to*
*them that are in Chriſt Ieſus,*
*Who ſhall lay any thing to the*
*charge of Gods elect; It is God*

[m] *Rom.8.*

*that*

*that iuſtifieth.* Thy iuſtice, for it can doe nothing but iuſtice vnto his righteouſneſſe, and his righteouſneſſe is ours. Thou wilt glorifie him, O Lord, for his righteouſneſſe, for he hath deſerued it; Yea with that ſame glory that he had before he came into the world and hee had it already, and neuer left it; and therefore hath it doubly; the laſt ſhalt be ours, [n] *A crowne of righteouſneſſe* ( ſaith the Apoſtle) *is layde vp for me, which the Lord the righteous iudge ſhall giue me at that day,* (in that great day otherwiſe ſo terrible and dreadfull) *and not to me onely, but vnto them alſo that loue his appearing.* Certes whether it bee in

[n] 2 Tim. 4. 8

grace, or in glory.

And it is that also that the Lord addes vnto *Abraham I am thy exceeing great reward.* For, it sufficeth him not, to couer vs from harm; mans desire stoppes not there, much lesse Gods goodnesse; hee will also fill vs vp with goodnesse. It pleased him to bee our Shield against the euill of this world, & of the world to come. In like proportion is he our Reward; A reward heere beneath, a reward aboue: In things of this present life neuer to forsake vs: In things of the life to come giuing himselfe to vs. But in the one and in the other, by his grace alone; for what coulde hee

giue

giue without forgiuing? Now, what a large fielde hath the Christian heere to meditate vpon these hie misteries? He knoweth & acknowledgeth nought in himselfe but wickednesse, euen from his conception, in his conception nought but sinne. He cannot be ignorant, that the wages of sinne is death, and of a sin that is infinite, an infinit punishment; against a God eternall, an eternall death. Where is then the reward? or rather, where is not the punishment? And where is the ouer-weening presumer that askes a Reward? that thinkes not he hath gained much to be quitt of the punishment? but the Lorde

sayth

ſayth to him in mercy, *I am thy Reward*, in lieu of the punishment that is due vnto thee: A man conceiued in ſinne, a ſtranger vnto my law, as all others are. And I will not onely giue thee a reward, but giue my ſelfe alſo to thee, as an infinite reward, not due to thy merites, mauger thy demerits. For, by what law can the ſlaue purchaſe his maſter by his ſeruice, or the ſubiect his prince? to haue him for a reward, to make him his owne, to poſſeſſe him as an inheritance? much leſſe the creature his Creator: vnleſſe certes (ſayth the Apoſtle) it be by the law of faith, by pure grace. So that we haue him as a rewarde, with

with the ſame right and title as wee haue him for a ſhield, by faith grounded on his promiſe. And notwithſtanding *a Reward* ſaith the Lord, and therfore due; but how due? It is due vnto thee, for I haue promiſed it thee, thou haſt not deſerud it, I owe it vnto my ſelfe. It is due to thee, I owe it to my Sonne, bought with his bloud, and I haue giuen him thee, yea, his bloud for thee, and therefore due to thy ſelfe.

*I am* therefore ſayth the Lord to Abraham *thy Reward*; But heere fleſh and bloud are not contented therewith, cannot attaine vnto it; and therefore *Abraham* ſayth, *Lord God,*

*what*

*what wilt thou giue me, seeing I goe childlesse?* So little can eternall and heauenly happines pierce into our soules except it hath first entred into our hearts; Yea but when I say vnto thee *I am thy Reward*; I comprehend all, euen that All my selfe; for wilt thou haue posterity (saith hee)? *Looke now towards Heauen, and tell the starres, if thou be able to number them, so shall thy seede be,* and notwithstanding hee had but one sonne: VVilt thou haue goods? *I giue vnto thee, and vnto thy seede after thee this land for an euerlasting possession,* and yet must he buy his sepulchre; and wilt thou assure them for euer, the Lord makes a couenant

nant with thee; notwithstanding thy posterity serues many ages after: now to what end was this but onely to raise him vp from the creatures to the Creator, to tell him plainely, if these earthly things seemes to thee a reward worthy for thee that art but dust, it is not a present worthy of God that giues it thee: the euerlasting God cannot giue vnto his children worthily but euerlasting things. And notwithstanding, least thou shouldst bee discoura-ged, I am in such wise thy reward aboue, as that I cease not to be it heere beneath, for, ° *godlinesse* my true ser-uice, *hath the promise of the Life that now is, and of that*

° 1. *Tim.* 4. 8.

*which*

*which is to come.* And therefore doe we see him blest in his family, abound in his houshold businesse, rule amongst strangers, reuerenced and honoured of idolaters? I am so in this life a reward, as I cease not to be it in their death, and then so much the more; not as the masters of this world, their seruants dead, dead their seruices: and therefore doe we reade so often, *The God of Abraham, of Isaac, and of Iacob*; *For the loue of my seruant Abraham*: for, the promise of the eternall God is eternall, surmines his seruants and their seruices. Therefore the Apostle said,

P *To me to liue is Christ, to die is gaine; so also Christ shall be* Philip. 1.

*magni-*

*magnified in my body, whether it be by life or by death.* In a word, ſerue thou in this life according to thy calling, according to mine, whoſoeuer it bee, howſoeuer froward hee be to thee, be not diſmayed, thou loſeſt not thy paines. [q] The ſeruant ſerues his maſter with good will, the ſubiect his prince; he ſerues the Lord hee doth the will of God not of men, with good will doing ſeruice as to the Lord. and not to men. But let thē relie alſo on him, truſt to this reward, and not to men. For haſt thou [r] *Iacob* ſerued an vngratefull *Laban*, the beſt of thy yeares in the ſcorching heate of the Sunne by day, in the froſt by

[q] *Epheſ.6. Tit.2.*

[r] *Gen.3.& 32.*

by night; and the Lord hath euidently bleſt thee to his profit, it may be to thy damage. *Feare not* (ſayth the Lord) *For I am thy reward.* Thou haſt paſſed ouer the *Iordan* with thy ſtaffe, and behould thou art become two bands. Haſt thou faithfully ſerud a prince, or the ſtate of a kingdome; and God hath he vouchafed to worke amongſt them by thy hand; and they repay thee with cõtempt, with hatred, yea with iniuries; doe not bemoane thy ſelfe, doe not bely thy ſelf, orderogate from thy ſelfe, whatſoeuer happens thee, thou haſt ſerued according to confidence and not according to fauour, and not according

ding

ding to anger, thou haſt ſerued the Lord thy God, and not men; *The Lord is faithfull* (ſaith the Apoſtle) is faithfull, [f] *He that commeth to God muſt beleeue that hee is, and that he is a rewarder of them that diligently ſeeke him.*

[f] *Heb.* 11.6.

That is to ſay, that it is not more true, that God is, then that it is conſequently true that his reward is with him; that he is the reward of them that ſerue him, euen of thoſe that in the conſideration of his calling, take their condition in good part, vndergoe ioyfully all bitternes, and their charges and burdens ſcarce tolerable and ſupportable for the moſt part in themſelues, leſſe for being leſſe acknowledged,

ledged, but leaſt acknow-
ledged of them, whom they
ſerue; Iſrael alſo, I meane
the Church, is ſhe hardly
oppreſt in *Egypt*; *Ioſephs* ſer-
uices are they there forgot,
yea turned into torments
and puniſhments, to make
and bake brickes, to gather
ſtraw, to feele the rod of
the taſke-maſters, the diſcre-
tion of the exacter, the ſe-
uere corrector? Let him not
doubt but that hee ſhalbe
drawne away with an out
ſtretched arme, a ſtrong
hand, that God ſhalbe glo-
rified in deliuering his peo-
ple, in chaſtiſing *Egypt*. But
know alſo Iſrael, and doe
not abuſe thy ſelfe that thy
reward is not in this ſoyle,
in the ſlime and mud of

*Nilus*, Thou art there a ſtranger, how fertill ſoeuer it be; but thy reward is in *Canaan*, in the true *Canaan*, in the heauenly. There properly, *Shalt thou laugh at the cry of the oppreſſors*, at the noiſe of people, there maiſt thou ſay aſſuredly, [1] *How hath the oppreſſour ceaſed? and what is become of the Scepter of the rulers?* Yea comeſt thou thus farre, O ſeruant of God whoſoeuer thou beeſt, to receiue amongſt thine owne, amongſt his owne, hard handling yea euen death for thy paines and pay; Thy pay and reward for that thou haſt aſſiſted them with counſell in their perplexities, with aide in their aduerſities

[1] *Iſa. 14. 4.*

thou haſt made no reckoning of thy life, of thy dignitie, of all that man ciuily eſteemes moſt; and that becauſe many times they ſhall want an onyon or melon, or ſome ſauce of *Egypt*; not neceſſary things but things ſuperfluous; yeeld not vnto them, but ſtiffly bend and harden thy ſelfe againſt them, to doe them good. For how often haue they murmured againſt *Moſes*? and haue not they knocked downe the Prophets, and did they euer reuerence them but when they were dead? and would they not ſtone our Sauiour? and haue not they forgot the Lord their poſſeſſion? Yea how often haue they kicked

againſt him? Now who art thou then, what are thy ſeruices, that thou expreſſeſt either leſſe, or better? and the greater they ſhalbe, ſeeſt thou not that proportionably they are often followed with enuie, yea with hatred and reproach? yea though the Lord ſhould ſay vnto thee, as he ſaid vnto *Moſes* [u] *I will ſmite this people with the peſtilence; and diſinherite them; and will make of thee a greater nation, and mightier then they.* Doe not conſent vnto their euil, their puniſhment, no not vnto thine owne good; ſay rather, Lord what will the *Egyptians* ſay, *The Lord was not able to bring this people into the land which he ſware vnto them, therefore he*

[u] *Numb.* 14

C

*he hath ſlaine them in the wil-*
*derneſſe. Pardon I beſeech thee*
*the iniquitie of this people, ac-*
*cording vnto the greatneſſe of*
*thy mercie, and as thou haſt*
*forgiuen this people from Egypt*
*euen vntill now.* [x] *Forgiue them* [x] *Luk. 23.*
*father* ſaid our Lord Chriſt, 34.
*For they know not what they*
*doe*, Yea euen bee willing to
ſacrifice thy ſelfe for them,
to make thy ſelfe an *anathe-*
*ma*, accurſed, becauſe Certes
thy reward is not here, nor
of here beneath, it is from a
boue and it is there alſo, and
therefore be not offended,
if the wicked doe proſper.
It belonges to the men of
this world to ſeeke it here
on earth, to expect it of
men. Contrarie wiſe it is
ſaid vnto vs, [y] *Bleſſed are yee,* [y] *Matth. 5.*

 11 12.

*when men ſhall reuile you, and perſecute you, and ſhall ſay all manner of euill againſt you falſely for my name ſake, reioyce and bee exceeding glad, for great is your reward in heauen;* Great in it ſelfe, and indeede what is there great but God? No leſſe great in regard of the faithfull. For

[a] Pſal. 8. 4. [a] *What is man that thou art mindfull of him, and the Sonne of man that thou viſiteſt him?* And therefore it is added *very great*, or *exceeding great* in him and of him, for God is all ſufficient to himſelfe, and therfore ſuperabounds vpon all creatures, & of his fulneſſe haue they all receiued; but ſo much the more in vs, for the due wages of al men was death, and what haue

haue the beſt men of all but that which they haue receiued? and is it not then grace vpon grace and not ſalary? and beſides, what can wee doe that can oblige God, or make him beholden vnto vs, ſeing that [a] *Our goodneſſe (ſayth the Pſalmiſt) extendeth not to him,* For what can wee ſuffer, that is worthy him? Seeing ſayth the Apoſtle that [b] *The ſufferings of this preſent time, are not worthy to bee compared with the glorie, which ſhalbe reuealled in vs.* But Certes, where [c] *ſinne abounded, grace did much more abounde; that as ſinne hath reigned vnto death, euen ſo might grace reigne through righteouſneſſe, vnto eternall life, by Ieſus*

[a] *Pſal.16.*

[b] *Rom.8.18*

[c] *Rom.5.20. 21.*

*Christ our Lord.* Grace verily most abounding drawn from the depth of the treasures of the mercies of God our father, reconciling his elected and chosen in his Sonne; the seede of *Abraham* according to the flesh, but the ioy of *Abraham* according to the promise, in whom he hath called vs, iustified, sanctified, and glorified vs; In whom, and for whose sake he will be heere of meere good will our Shield; in heauen aboue, freely our Reward: And therefore again and again, feare not Israel, feare not any true Israelite; for [d] *Blessed is the man* (sayth the Psalmist) *that feareth the Lord, he shall not be affrayde*

[d] *Psal.* 112.

of

*of euill tydings*; the euill alwayes weaker then goodneſſe; the goodneſſe it ſelfe camping alwayes about him, camping for him, he ſhall be alwayes (ſayth he) enuironed with all kind of bleſſings; he ſhall abound in them, becauſe he ſhall enioy and poſſeſſe from this very time forward here on earth, this good thing in hope; aſſured fully to enioy it in Heauen aboue in the glory of the Father.

To whom, with the Son, and the holy Ghoſt, be aſcribed all honour, glory, power, and dominion for euer and euer, Amen.

*FINIS.*